

# COMMON GROUND



A NOVEL BY  
MICHAEL CRONIN

# The Council of Christians and Jews

PATRON: HER MAJESTY THE QUEEN

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*To combat all forms of religious and racial intolerance. To promote mutual understanding and goodwill between Christians and Jews, and to foster co-operation in educational activities and in social and community service.*

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## Cover Photograph

BODIAM CASTLE, SUSSEX

*Photo: The Times*

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*Signed articles express the views of the contributors which are  
not necessarily those of the Council of Christians and Jews.*

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## Prisoners of Conscience

THE STRUGGLE for freedom, of person or of thought, has occupied man right down through his recorded history, but perhaps no past age has been so conscious of the manifold ramifications involved, as our own. One of the problems that has not yet been resolved—so that, in a sense, we do not yet know what we are fighting for—is how far individual conscience should be accepted as a proper determining factor in human behaviour, even when it leads to a course of action repugnant to, or rejected by, the general body of society. And bound up with this is the question of “absolute” freedom of speech.

In fact every society puts some limit to freedom, either of speech or of action, or of both. No society will permit, if it is in a position to prevent, the unrestrained activities of a minority of its members that are designed to overthrow by force the pattern of society itself, or its form of government, however sincere the members of the minority may be. Some societies do not allow freedom to advocate such a course of action by the spoken or written word. Others, our own included, allow a good deal of licence in this respect, although the licence is not unlimited.

Some, however, go further, and prohibit all expressions of views that are contrary to the currently accepted "line" laid down by the government of the day. They often extend the area of their prohibition to include religious and social, as well as political, views. As a result the jails of authoritarian states are always filled with prisoners of conscience—those who are not prepared to alter their own beliefs to fit in with the pattern laid down by the government.

Here let it be said that any society, and any government, is fully entitled to try to persuade dissenters to change their views and to conform to the general pattern, just as, of course, the dissenter is entitled to try by persuasion to bring about a change in the orthodox position. Even a dictatorship should not be criticised for that, provided it uses only legitimate means. There is no obligation on any society to encourage dissenters just because they are different.

But the authoritarian answer to those who do not yield to persuasion is usually to resort to force; and sometimes, because imprisonment is so easy a weapon, it may be used before, or instead of, persuasion.

In one instance or another this issue is often brought to our notice, and we may easily become fatalistic about it. It is therefore useful to have our attention drawn to it again, in a different, and more constructive, light. "Appeal for Amnesty 1961," an organisation launched by a group of lawyers, writers and publishers in London, does this by suggesting certain practical, but limited, objectives that could be urged on governments on behalf of prisoners of conscience. They seek to establish, among other things, a fair and public trial for those charged with offences of conscience, which they define as "an honestly held opinion which does not advocate violence," and they urge governments to review regularly the restraints imposed upon those whose opinion or religion is unacceptable, and to allow prisoners of conscience to seek asylum abroad if they are not prepared to release them at home. (The other aims of the organisation are more general, and not directly concerned with the question of amnesty.)

This seems both reasonable and realistic. It must be recognised, of course, that this approach is what might be termed "western," in that it rests on the assumption that the individual person has a value in himself, apart from his position as a member of a society, and that he has a right to hold, and express, dissident views. But

if we believe that there are certain values that, wherever they may be found, have universal validity, we are bound to press for their acceptance irrespective of whether they seem likely to meet with an immediate response.

## Whither Africa ?

THE RT. REV. AMBROSE REEVES

*This article is condensed from the address by Bishop Reeves to the Hampstead Council of Christians and Jews on March 20th, immediately following the announcement of South Africa's withdrawal from the Commonwealth, and shortly after Dr. Reeves' resignation as Bishop of Johannesburg. "What happens in the Continent of Africa," said Dr. Reeves, "will inevitably affect the lives of every one of us."*

AMONG THE uncertainties and perplexities in this vast African continent one thing at least is beyond all dispute: the age of colonisation in Africa is drawing to a close. The colonial powers have brought many great and lasting benefits to the peoples of Africa, but today one vast territory after another is gaining its independence.

The African giant is now awake and nothing, not even Dr. Verwoerd, will hold him back. Already Africans are making it quite plain to the white people in Africa, that they would rather run their own lives badly than have them well run by somebody else. And increasingly one finds that people of the black African race resent suggestions that they are in any way inferior to the white race. This does not mean necessarily that these black Africans are anti-white, although it is quite possible that the attitude of white people may drive them into this position. But for the most part they still remain ready to accept the help of white people, provided that such people are prepared to go to Africa to serve Africa and not to exploit it.

There is one further development in the general African situation which we ought to notice. Black Africans are beginning to think of themselves primarily as Africans and only secondarily as belonging to a particular tribe or nation. Tribalism is still tremendously

powerful, but already some African leaders are thinking and speaking of a United States of Africa. At the moment this may well be only a dream, but I believe that we ought to do everything we can to encourage it. There is a great danger that otherwise independence will lead to the Balkanisation of Africa, with the Great Powers of the world striving to draw this or that country in Africa into the orbit of their own influence.

### **Minority Control**

Although the age of colonialism in Africa is ending, colonialism does still exist, not only in those areas over which the Portuguese exercise influence, but also within South Africa. The difference is that in South Africa the colonialism is exercised not through the control of some external colonial power, but through a white minority living within the country. But we make a great mistake if we conclude that the issue in South Africa is a simple black-white issue similar to that in the southern states of the U.S.A. The problem in South Africa is probably far more complex and difficult than anywhere else in the world, although the basic issue is the same that faces human beings all over the world—the problem of learning to live together.

The white minority in South Africa, apart from the considerable Jewish population, falls roughly into two groups. Almost two-thirds are descendants of the Dutch settlers and Huguenot refugees from France. The other group are descendants of British settlers. Here we meet the first racial problem in South Africa, not complicated by questions of colour at all, because there is great tension between the Afrikaners on the one hand and the English-speaking people on the other.

### **New alignments**

Then there are a million and a half coloured people, people of mixed descent, who until the present South African government came into power regarded themselves as an appendage of the white group. But in their attempt to separate every ethnic group from every other ethnic group the present government has cut the bonds between the white and the coloured groups, and for the first time in South African history the coloured group is now beginning to align itself with the black group.

## WHITHER AFRICA?

Then there are half a million Indians, originating largely through the British settlers in the province of Natal who wanted labour for the sugar plantations.

Last of all are the ten million Africans, divided into a number of tribes and nations. But today the important division among the Africans is not tribal at all—it is the fact that over two and a half million Africans live permanently in our towns and cities and are as much an integral part of our urban civilisation as are the white people. Johannesburg, the second largest city in the continent of Africa, has a majority of black inhabitants; and what is true of Johannesburg is true to a greater or lesser degree of other towns and cities throughout the Union of South Africa. These people are to a very large extent detribalised. They are not transitory people staying for a year or two among the white people and then going back to their own so-called Bantu homelands. They are people who in two or three generations have accepted completely the Western way of life, and today constitute the great labour force that is essential for the continuance of our industrial and commercial life.

### **“Bantu homelands”**

Then there are some three and a third million Africans living on white farms, in day by day contact with what is actually a very paternalistic form of Western civilisation. This leaves just over three millions who are found in what are called the Bantu homelands—the sixteen disconnected areas dotted all over South Africa which as far as I can see, could never be welded into one national home for the Africans.

The present order in South Africa reveals a policy which, I believe, in its day to day working shows many of the evils of colonialism and very few of its virtues.

As a Bishop of the Church perhaps you will pardon me if I start with religious freedom. During the last years there has been a very serious curtailment of religious freedom in South Africa. Under an Act passed several years ago the Minister of Bantu Affairs may direct that no African may attend a religious service or a church function outside a recognised African area, if in the opinion of the Minister such attendance causes a nuisance or is

undesirable. It is true that no such order may be enforced without the concurrence of the local authority. Also time has to be given to the Church concerned to make representations, and further there must be facilities for the African to worship in his own area. So far as I know this Act has been applied only once, to a Methodist Church in Johannesburg. Fortunately my Methodist brethren opposed the order so strongly that it was withdrawn.

### **Educational policy**

Africans regard what has happened over African education as one of the most serious denials of freedom. Until 1954 six-sevenths of all the African education in South Africa was in the hands of the Churches. In that year the present Prime Minister, then the Minister of Native Affairs, took all education away from the Churches and the Missionary Societies. That in itself was not a very wicked thing to do. Other governments are doing it all over the world, and I was quite prepared for the South African government to take over education when it was able to do the job better than we were. The serious thing was it was quite clear to many of us that the government was going to give the African children an entirely different type of training from that which we usually know as education. Dr. Verwoerd's comments when he introduced the Bill in the Senate are revealing. "It is quite absurd to teach the Bantu child mathematics when it cannot use it in practice," he said. "Education must train and teach people in accordance with their opportunities in life, according to the sphere in which they live." I am myself convinced that today no African child in any of these Bantu schools is receiving the kind of education which is normally accepted as such by civilised people. Parents have no say at all in the kind of education that their children receive, nor as to the school to which the child should go, because not only are African children completely segregated from children of all other races, but children of one African tribe are now separated from children of other tribes. In the Transvaal, even Afrikaans children are separated in state schools from English-speaking children. According to government figures South Africa spends £64 a year on the education of every white child, and just over £7 a year on the education of every African child. But in terms of the population, this means that



the government is spending fifteen times as much on educating a white as on educating a black child.

One of the great boasts of the present South African government is that whereas there were 890,000 children in African schools when the Churches ran the schools, today there are 1,400,000. This is a great advance, but it has been achieved only by cutting the school day of African children in the Lower Primary schools from five and half hours to three. The schools are now run in shifts, and every teacher faces at least a hundred different children a day—fifty in each session.

If a child is fortunate enough to get through to standard six his education is terminated unless he obtains 50 per cent in the standard six examination, even though at that age he will be only between twelve and fourteen years of age. In 1959 there were over twelve thousand such children whose education was compulsarily finished at that age. Of those who do go on to matriculation, the latest figures show that only 19 per cent of the African candidates passed, compared with 54 per cent in the last year before the government took over the schools. This is more understandable when we realise that out of the fifteen hours' education a week that an African child gets at a Primary school at the present time, six hours are spent in what are called practical subjects. For the boys this means that they spend two hours every week planting trees, another two hours in hand work, and a further two hours in gardening. That reduces the school week to nine hours' instruction, in which three languages have to be given, Afrikaans, English, and their own African vernacular language.

At the level of higher education, all the established Universities of South Africa are now closed to non-white students. The Africans have to go to one of three tribal colleges. Asians are to have a special college in Natal, and the coloureds one in the Cape.

### **1,000 Pass Law convictions daily**

I must say something about the Pass laws, under which all African men have to carry reference books which they are obliged to produce to a policeman on demand at any hour of the day or of the night. In 1959 a thousand Africans a day for 365 days a year were convicted for some offence against these laws. One of the indirect results of the Pass laws has been the growth of forced

labour on the farms. In 1954 a directive was issued empowering the police, when arresting Africans for technical infringements against the Pass laws, to offer them employment on the farms instead of bringing them before the courts. As might be expected, many of these men have subsequently asserted that they found themselves working on farms against their will, and many have alleged that they have been treated in a very inhumane manner by their overseers.

The South African government claims that £300 million has been contributed by the white taxpayers during the last five years for the benefit of the non-whites, a sum which, however, works out to no more than £6 a year for each African. But because a great deal of our taxation is indirect, the ten million Africans themselves contribute a large part of this sum. According to a Cabinet Minister, "the Africans are contributing forty millions a year in indirect taxation" or, over the five years, two-thirds of the £300 million which it is claimed has been spent for their benefit.

What of the future? I cannot do better than quote some words of the most distinguished Afrikaner religious leaders in South Africa, Dr. B. B. Keet, who says: "Apartheid claims that its policy is the only one calculated to preserve white civilisation in South Africa. The contrary is true. There can be no hope for white South Africa if black nationalism is to be combated by forceful measures. And it cannot be denied that in the case of those non-Europeans who are capable of forming responsible judgment the implementation of Apartheid can only be effected by the employment of force."

### **Denial of Biblical truth**

It is all too easy for us, as Christians or as Jews, to dismiss Apartheid as a political issue and to conclude that therefore we need not be concerned with it. But my many Jewish friends unfortunately know only too well the tragic consequences that always follow discrimination. And Christians need to recognise Apartheid for what it is—false doctrine that is an offence to the Gospel. To both Jews and Christians I would like to add this. I believe that both the Old and New Testaments are concerned primarily with God's dealings with man. Both Testaments alike declare that all men, whatever may be the colour of their skin, have a common origin, and whatever may be their racial differences they can only fulfil their human destiny as they are responsible to the Living God.

The Testaments also say that because of this common origin all men have a family likeness to God. Whatever form racial discrimination or religious intolerance or class warfare may take, it always denies the Biblical truth of the nature of man and his destiny. And as long as there are areas in the great continent of Africa in which men practise racial discrimination, so long is the Biblical truth being denied and both Judaism and Christianity are being brought into contempt. Deep though the differences may be between Christians and Jews, we must stand together against this most monstrous evil, pledged that we will never rest until all men are respected for what they are, irrespective of the colour of their skin or the race to which they happen to belong.

## **Tolerance: An Antidote to Intolerance**

WILLIAM W. SIMPSON

THE MAGNITUDE of intolerance cannot be denied. So much at least was evident from Sir Ifor Evans' forceful address to the Council's Annual General Meeting in February. Moreover, since that occasion, and as if by way of commentary on Sir Ifor's theme, we have had further reminders of the merciless lengths to which intolerance can go, in the evidence adduced by the prosecution in the Eichmann trial, and in recurrent indications of racial tension in Africa, America, and occasionally nearer home.

The real problem, however, is to discover an effective antidote. One might, of course, suppose that tolerance would provide the answer. But this is far from being a self-evident proposition. This is due in part, no doubt, to the fact that the concept of tolerance itself is open to such widespread misunderstanding and even misinterpretation. By some, for example, it has come to be regarded as a synonym for indifferentism, a symbol of weakness rather than of strength.

Just how far this is from the truth is clearly shown by a monumental study by Father Joseph Lecler, S.J., of the whole problem of toleration. Originally published in France in 1955, it has recently appeared in an English translation entitled: *Toleration and the Reformation*. Its two volumes, which between them run to 1,000

pages, together form an expensive (Vol. I costs 50/- and Vol. II, 63/-), but indispensable work for every serious student of this vitally important subject.

Although, as the title implies, the main focus of attention is on the 16th century, the period of the Reformation, Father Lecler's real concern is with the whole history of the idea and practice of toleration. And this, as our Jewish readers will be quick to recognise, is by no means a specifically Christian problem. In their mutual attitudes, as well as in their own internal relations, Christians and Jews alike have both suffered from, or behaved with, intolerance. They still do. A problem of yesterday, and today; its future may well depend on the extent to which we are able with courage, insight and imagination, to profit by the results of Father Lecler's research.

### **Problem of religious pluralism**

At the root of our present problems of religious division and intolerance, our author affirms, "lie events of all kinds: persecution, injustice, oppressive laws against religious minorities, old controversies on the suppression of heresy and on unity of religion within the state." Unfortunately, he continues, "many of our contemporaries suffer from imperfect and fragmentary knowledge of history in these respects." Moreover, such works as have appeared on the subject have been in the nature of monographs rather than extended studies of a whole period. Incidentally, not the least important feature of this particular work is a magnificent bibliography which runs to 28 pages. This in itself is a testimony to the range of Father Lecler's interest and competence. A Professor of the *Institut Catholique* in Paris, he writes primarily as a historian. "The present work," he explains, "has not been inspired by the desire to prove a thesis or to write apologetics. It is a history with no other end in view than to set out, in all their diversity, the reactions of theologians, humanists, and rulers towards a grave issue brought about by the Reformation: religious pluralism within the State and within Christendom." And here it is important to remember that in the contemporary situation the problem is still further accentuated by the emergence of States which, while professing to grant freedom of religion (by which is meant freedom to believe or not to believe), are concerned, as the exponents of a Marxist-Leninist ideology, to eliminate what they regard as

"religious superstitions" in favour of their own dialectic of a materialist-atheism.

It is against this background that Father Lecler starts from the clearly valid assumption that in order to treat of the problems of tolerance and toleration in any age it is necessary to go back to the beginnings of the concept and to trace its development down through the centuries. Thus in the opening chapters of the first section of his treatise he deals with the Old and New Testaments, rather superficially, it must be admitted, particularly in respect of the Old Testament. From the Biblical period he travels through the Patristics and the Middle Ages until he comes to his main theme which he considers in relation to the various areas in which the Reformation took place: Germany, Switzerland, Poland, France, the Low Countries and England.

At the outset we are reminded that the very word "tolerance" calls for some explanation. Of good classical stock, it derives from the Latin *tolerare*. Although it came to be used almost as a synonym for the "granting of permission" or the "recognition of the right" to dissent, it carries with it no overtone of approval, but rather the opposite.

### **Tolerance implies strong beliefs**

Basically the word implies a readiness to bear with or to endure those who hold beliefs differing from, or even diametrically opposed to one's own. In this sense true tolerance is possible only in the case of a person holding strong beliefs of his own. Neither "indifferentism" or a "couldn't-care-less" attitude on the one hand, nor a "holier-than-thou" attitude on the other have anything to do with real tolerance. To repress, to persecute, to burn at the stake can make martyrs of heretics no less than of the faithful, and the blood of the martyrs is always the "seed of the Church," whether it be a community of error or of truth. The truly tolerant are those who are at least as much concerned with the welfare of those whom they believe to be in error as with their own.

This is no easy doctrine. Nor are the issues to which it gives rise of academic interest only. Although Father Lecler's masterly survey is offered as an objective study of history—as indeed it is—it would be difficult indeed to read it without, sooner or later, feeling a sense of personal involvement in the issues to which it gives rise,

and which are as pressing today as they were five hundred or a thousand years ago.

From some points of view the book makes depressing reading. Too often it seems that the victory is with intolerance. Many of those who began by claiming tolerance for their own views ended by refusing to grant toleration to others. Thus, for example, Luther, who began by denying to the civic authorities any right to intervene in religious affairs, particularly in relation to matters of faith ("since it depends on each one's conscience to know what he must believe, and no harm is done in this to the secular authority, this authority should keep quiet, busy itself with its own affairs, and let each one believe this or that as he can and as he chooses, and not use any force with anyone on this account"), later affirmed that any principle of toleration which might be derived from the Parable of the Tares (see Matthew ch. 13, vs. 24-43) was to be interpreted as applying to preachers only. "The public authority," he declared, "is bound to repress blasphemy, false doctrine and heresy, and to inflict corporal punishment on those that support such things."

#### **The Church and non-Christians**

Happily there is another, and more hopeful side. St. Thomas Aquinas, for example, while forbidding all contact between the faithful and heretics or excommunicated persons, raised no difficulty regarding contact with Jews and non-believers. "The Church," he said, "does not have to judge the latter in spiritual matters. She only has to judge them in temporal matters if, living among Christians, they commit a crime which demands temporal punishment by the faithful." In relation to exterior rites of paganism, which "contain neither use nor truthfulness," he maintained that there was no reason to tolerate them "unless it be to avoid an evil."

At first sight there seems little enough of hope in this. Yet it is here that we find the first hint of what has come to be known as "the doctrine of the greater good," or the idea that error may be tolerated in order not merely to avoid creating a public disturbance, but, much more positively, to promote a greater good than is likely to result from any forcible attempt to suppress it. One of the most recent statements of this doctrine was contained in an Allocution of Pope Pius XII in December, 1953, to the National Convention of Italian Jurists which stated that:

#### TOLERANCE : AN ANTIDOTE TO INTOLERANCE

"It is plainly true that error and sin abound in the world today. God reprobates them but he allows them to exist. Wherefore the statement that religious and moral error must always be impeded, when it is possible, because toleration of them is in itself immoral, is not valid absolutely and unconditionally. Moreover, God has not given even to human authority such an absolute and universal command in matters of faith and morality . . . The duty of repressing moral and spiritual error cannot, therefore, be an ultimate norm of action. It must be subordinate to higher and more general guiding principles, which, in some circumstances allow, and even perhaps seem to indicate, as the better policy the toleration of error in order to promote a greater good."

Although the Holy Father made no specific reference in this passage to the "errors" inherent in the Marxist-Leninist ideology, it is clear by implication that the principle here laid down must apply also to the attitude of the Christian to those who openly deny the very foundations of his faith. It is all the more important, therefore, to recognise that the high priests of that ideology have themselves acknowledged, no doubt for purely pragmatic reasons, the validity of the same principle. Thus, while Mr. Khrushchev, in a decree on "mistakes in the conduct of scientific atheist propaganda among the population," issued in November, 1954, re-affirms that "religion obscures man's consciousness, dooms man to a passive attitude towards the forces of nature and shackles his creative activity and initiative," he goes on to warn his disciples that neither persecution, mockery, nor even indifferentism are likely to undermine the loyalties of the faithful. Experience, he declares, has shown that "any sort of administrative measures and offensive attacks against believers can only bring harm and lead to the confirmation and even to the strengthening of religious prejudices among them."

It is one thing, however, to state a principle. It is a very different matter to secure its acceptance and its application in the kind of situation in which we find ourselves today. In the meantime, as Sir Ifor Evans has reminded us, the magnitude of intolerance remains as a threat to our very existence and at the same time a challenge to a much more searching enquiry into the possibility of discovering and applying an effective antidote. To that search these two volumes of Father Lecler's have an invaluable contribution to make.



THE ANNUNCIATION

AN IVORY SCULPTURE BY THE LATE NAMBA ROY

*The untimely death of this young West Indian, who had made his home in London, has deprived the world of a gifted and versatile artist who had already won wide renown.*



## Why don't the Schools take Action ?

THIS QUESTION has a familiar ring. In all parts of the world people with an eye on the future look to the schools of the present to prepare their children to help in sorting out the mistakes of the past. The Soviet Union is no exception. Indeed the *per capita* expenditure by the State in that country is considerably in excess of our investment in education here at home. But not everyone is satisfied.

Among the dissatisfied are the members of a small committee consisting of 5 men and 7 women workers in the Stankolit Factory in Moscow. This committee recently addressed an open letter to their Minister for Education. This was published in an issue of the Soviet review *Science and Religion*, dated September 9th, 1960, under the heading: "Why don't the Schools take action?"

Action about what? Their letter was prompted by reports which, they affirm, "are becoming more and more frequent in the Soviet Press . . . that the *Tserkovniki* (Church people) are getting hold of children and adolescents and drawing them into the net of religion." They go on to quote a number of examples from their own experience and some from the press. Their letter ends with the following paragraph:

"Have our schools done everything they could? Are they prepared to change their attitude from one of neutrality in religious education to an active struggle to bring children up as real atheists, active materialists, worthy members of the future Communist society?"

The Minister's reply, also published in the same issue of the review, is of particular interest. "After carefully considering your letter," he writes, "I have come to the conclusion that you are perfectly right in pointing out the need for strengthening the teaching of scientific atheism in the schools. Unfortunately the influence of the *Religiosniki* (religious people) on school children is still considerable, and serious efforts must be made to combat it."

But, he goes on to assure them, something has already been done. In February, 1959, the Ministry of Education sent a circular letter to the educational bodies and heads of schools, telling them to examine the question of the anti-religious education of school-

children at their teachers' meetings, and to work out practical suggestions for improving it. The teachers were especially urged, in educating their pupils, to pay every attention to giving them a thorough grounding in Marxist-Leninist ideology. "We recommend teachers to make use of every opportunity of unmasking any religious ideas which are unscientific and harmful. They must give clear, tangible facts to illustrate the harmfulness of religion. Their teaching must not on any account take the form of loud, unscientific, blind criticism of religious teachings and views."

A little further on the letter explains that : "The Ministry recommended teachers and others engaged in educational work to arrange scientific atheist propaganda, lectures at parents' meetings in the schools, broadcasts, 'Brains Trust' evenings, etc., drawing in the help of business enterprises, Community associations, etc."

Then follow a number of paragraphs suggesting ways in which various subjects can be used for propagation of scientific atheism. "The physics lesson in secondary schools, for instance, presents an opportunity for the teacher to train his pupils' concepts of the material world," while "descriptions of space-rockets and other outstanding achievements of Soviet science, provide concrete material for instructing school-children in scientific atheism." Chemistry, biology, botany, zoology, anatomy, and physiology are all listed as subjects calculated to help in giving school-children "a scientific-atheist understanding of nature."

### **Scientific-atheism through the Arts**

These are obvious choices. More intriguing, perhaps, is the suggestion that "the lessons in history, literature, etc., provide plenty of material for training in atheism," while, "in the highest form of the secondary schools a new subject has been introduced: 'The Bases of Political Knowledge'."

After listing a number of books projected or already published in the 1959-60 period, the Minister goes on to say that: "Many of the leading schools have already achieved a serious improvement in the teaching of atheism. Reports on this were given at the latest All-Russian conference for teachers. But in many schools education in atheism is still merely a formality. The head teachers and educational authorities find it a very difficult subject to deal with. The teachers make very little use of the opportunities for different forms

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of group work, and the atheist activities outside the schools, and do not give adequate help to the pioneer associations or the Komsomol groups."

The letter concludes with the assurance that although this situation is causing grave anxiety, "the Ministry of Education has therefore arranged for efficient control of the anti-religious education in the schools at the beginning of the new school year. The outcome of these enquiries will show that further measures will have to be taken in order to improve the education of school children in atheism."

### **Similar means for opposite ends**

It is interesting to reflect that by the substitution of the word "religious" for the phrase "scientific atheism" in this letter we should arrive at exactly the answer that might be given to many who are concerned about the nature and effectiveness of the religious instruction that is given in, shall we say, the secondary schools of this country.

There is a reminder here, also, of the fact that even more important than the question of educational techniques is the problem of the ends of education. It is a salutary experience to discover that our neighbours on the other side of the Iron Curtain are using methods very similar to our own for almost diametrically opposite ends.

More important than either of these two considerations, however, is the need to recognise that neither party in this seemingly unreconcilable dichotomy is all right or all wrong. While it is perfectly true that the apostles of the dialectic materialism of the Marxist-Leninist ideology seriously underestimate the challenge of a religious interpretation of the ends of life, it is also true that too many of those who make their profession of faith in the West have yet to come to terms with the challenge of scientific research and technological progress. There are other forms of materialism today, besides the Marxist-Leninist, some of which show increasing signs of undermining the witness of the Churches and religious bodies in the West rather than the East. The question addressed to their Ministry of Education by a group of Soviet workers is in fact of general and not merely of particular relevance; one in the face of which we in the West certainly have no grounds for complacency.

## A Year on the Copperbelt

A. W. EATON

*Canon A. W. Eaton, who until his appointment last year as Rural Dean of the Copperbelt was chairman of the Publications Committee of the Council of Christians and Jews, has sent this letter to "Common Ground." Canon Eaton is now convalescing from a severe attack of "tick fever," which, he says, "carried me off to the local hospital, and nearly carried me off for ever."*

**M**Y FIRST YEAR in the Copperbelt has been full of interest. My arrival coincided with the Congo debacle, which rightly put the whole of these parts on the alert, and brought racial tension right on to our doorstep. The Copperbelt community rose to great heights as they cared for the thousands of refugees who fled across the border ten miles away. None was refused sanctuary, and money was readily forthcoming to help in getting them away to Europe, South Africa and other places. It made me conscious that I had come into an area with a great heart.

Our next excitement was the Monckton Report, which was so badly handled by the Press and Radio, both here and overseas, that we still marvel that it did not spark off a "Congo" here. That we managed to ride through that crisis without undue bloodshed is largely to Welensky's credit: his firmness and integrity earned the respect of all Africans, even his bitterest opponents.

Then followed the removal of the ban in Northern Rhodesia against Africans using cinemas, cafés, etc., and again we were assured by the Press that this was "D-Day," but apart from some hooliganism the events were no worse than a Saturday night in some parts of Glasgow or the West End of London. This free mixing is now more or less taken for granted. The Africans having gained their rights, for the most part they don't exercise them, but go to their own cinemas and cafés! How perverse can you become!

### **Kaunda's task**

By the time you are reading this the Southern Rhodesia proposals will be out, and the referendum on them held. In a matter of weeks we shall have the Northern Rhodesia Constitution, and that is by and large a foregone conclusion. How the elections will really go is another matter. I was fortunate enough to be able to get Mr. Kenneth

Kaunda to address a meeting here at St. Michael's Hall. Over 500 Europeans attended, with 2,000 Africans outside the hall. I first met Kenneth in the House of Commons last June, with our mutual and revered friend, Sir Barnett Janner. Kenneth Kaunda is obviously the man of the future. The past year has strengthened his character, and he has established himself as the real leader of the Africans. He rules them with great firmness; but his triumph is chiefly in the growing confidence placed in him by the Europeans. Naturally few Europeans want him as their next African Prime Minister, but they realise that he is a force to be reckoned with. There is also a newly-established Liberal Party, led by Sir John Moffat, that may hold the balance of power for a time, but on the whole I doubt whether the future really lies with them. If Kenneth Kaunda can hold the reins long enough to get together a responsible team of leaders, he will win the day; but he has a difficult task. There are nearly 3 million Africans in Northern Rhodesia, most of whom are illiterate, and still living only a few years away from tribalism—less than 25 years in fact. These are the people whom Kaunda must win; and it is also this illiterate mass which gives chief concern to those who are afraid of Black Government.

#### **"Common Ground" in Rhodesia**

I was delighted to find *Common Ground* being read in Kitwe by three people—two Jews and one Christian. Sid Diamond, a local merchant, whose death occurred at Christmas, was a regular reader, and became a great friend, ever ready to help and co-operate. Both black and white respected this very likeable Jew, whom the Africans said was "colour blind!" Another reader was Val Magney, a pupil of Sir Barnett Janner, and the third was a surprise visitor, Miss B. de Blank, who was on her way to England, and with whom I was able to recall our vigorous discussions around the Executive table of the Council of Christians and Jews in London.

A month or so ago I received an invitation to attend the Induction of the local Rabbi, Isaac Woolfson, who used to be an Executive member of the Canada Conference of Christians and Jews. We have become co-workers together, but sometimes chivvy each other as to who has the largest geographical area to cover. I can beat him by 2,000 miles because my jurisdiction extends into the Katanga Province!

This reminds me of my first visit to Katanga, at Christmas. I have two congregations there, both very mixed, with Congolese, Belgians, British, Americans, and Scandinavians. One evening one of our carol parties ventured to sing outside the Presidential Home of Mr. Chombe. After a while Mr. Chombe himself appeared, and asked what they wanted. When they said "We have just come to wish you well," he said: "How strange, most who come here want something from me!" He then invited them in, and asked if they could sing "Holy Night," and in very mixed languages they did so. The President was so moved that he burst into tears. At an early Service next morning I was deeply moved to see kneeling before me so diverse a company, and I could not help reflecting that if the "overseas pundits" would leave us alone we might make even faster headway in our racial relationships.

#### **Multi-racial children's party**

Another Christmas incident was a call from the Governor-General, asking me if I could assist him in arranging the first multi-racial children's Christmas Party. He offered to entertain 80 children—40 African and 40 European. We accepted the invitation as a real challenge. The African parents were suspicious, and the Europeans prejudiced, but I worked on the assumption that every "kid" loves a party. I got my 80, and arranged transport for the journey to the "Queen's House" about 20 miles in the bush. Some raucous singing in the buses soon broke down the colour bar! The Governor-General at first rather overawed them, but his African A.D.C. acting as Father Christmas worked wonders. Tea knew no colour bar, and led to a competition as to who could eat most! With carols, crackers, and presents by Lady Dalhousie, we rounded off a great day, and a lot of new friendships were made.

Another heartening piece of work is done by the Y.M.C.A. and Y.W.C.A. amongst our youth. We have multi-racial clubs with mixed basketball and table tennis teams. One team has an African Captain, elected by the Europeans, a real achievement. The clubs make splendid grounds for both debating and co-operation.

My local congregations in Kitwe are very active, but much smaller than I was used to in Leicester. We are already planning new extensions. I have five Kitwe congregations, three African and two European, and have a splendid African Priest as assistant, and two

Catechists. Also centred here is what is called the Mindolo Ecumenical Foundation, which is a training centre in lay leadership, with a constant passage through of folk of every colour and tongue. We have an excellent Literature and Literacy School, and are training about 30 Africans a year in journalism, etc. There is a special course for African women for training in domestic life, and others on political and economic leadership.

It will interest you to know also that there is a great deal more co-operative thinking and action between the churches here than we managed in recent years in England. Our Roman Catholic brethren are very much partners in the work. I teach once a week in a large and well run Roman Catholic Public School, while the local Mayor's Chaplain, who is a Roman Catholic, consults us with great freedom and friendship. We sit in together in many co-operative works, and it is all very helpful.

If I started to write about the need for evangelism, or the breakdown of family and tribal life, of our juvenile delinquency, of our need for trained European leadership, of our shortage of cash, of the loneliness of the task, and the fight against "ticks," the hours spent in travel, as Rural Dean, to the other Copperbelt centres and the battle with the heat in summer, I would no doubt bore you to tears; but altogether they spell a wonderful year, and my only regret is that I am not twenty years younger.

I should be delighted to hear from any of you who are interested in these parts, and if any of you have relatives or friends here, I would gladly try to look them up. Pray for us sometimes.

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#### INTRODUCING NEW READERS

If you think "Common Ground" is worth reading, your friends will probably be interested in it as well. Unfortunately they may not know that it exists! We cannot afford to advertise, so we depend largely on our present readers to make it known to others. Will you help us—and your friends—by introducing the magazine to them, and, if possible, by enrolling them as subscribers? We will gladly send you some extra copies if you can use them in this way.

The annual subscription to "Common Ground" is 5s. 0d. Anything extra will help in the further extension of the general work of the Council of Christians and Jews.

## Causerie

ANYONE WHO has visited the ARAB REFUGEE CAMPS near Jericho in the Jordan Valley, will recognise the importance of any project which provides employment and training for these unhappy people. One of the most promising is the Arab Development Society, started twelve years ago and run by Arabs themselves, which, by tapping previously unknown underground water supplies, cultivated a fruit and vegetable farm of 800 acres, using refugee labour, and devoted the profits to a Vocational Training Centre for refugee boys.

Owing to the loss of the farm's main market the Society now faces a financial crisis that threatens its continued existence, and an appeal has been launched in this country, headed by the Anglican Archbishop in Jerusalem, for funds to enable it to carry on until it can again become self-supporting.

The Executive Committee of the Council of Christians and Jews felt this was a cause which many members would wish to support, and we therefore commend it to our readers. We should be happy to pass on any donations, which should be made out to The Arab Development Society.

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The application of the RUSSIAN ORTHODOX CHURCH for membership of the World Council of Churches is a welcome step in the direction of more contacts across "the Curtain." It would be still more encouraging if this could be followed by a closer association between the Jewish community in the U.S.S.R. and Jews elsewhere—a move that may depend more on the decision of the Soviet Government than on the wishes of Russian Jewry itself.

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Everyone who receives letters from Switzerland must from time to time have had his attention caught by an unusually attractive postage stamp, and noted on the corner of the stamp that it carried a SURCHARGE FOR A CHARITABLE CAUSE. Other countries besides Switzerland also issue charity stamps, which of course are optional and are on sale concurrently with ordinary stamps, and during World Refugee Year a number of countries issued refugee stamps



#### CAUSERIE

and passed the proceeds of the surcharge on to the United Nations High Commissioner for Refugees.

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Readers may from time to time be disturbed by reports in the national or local press of ANTISEMITIC INCIDENTS IN THIS COUNTRY—the shouting of insulting remarks at public meetings, slogans painted on walls, the distribution of virulent leaflets, and so on. They are usually the work of members of one or other of the extreme right-wing political groups, which, whatever they may call themselves, are essentially fascist in character. It would be wrong to overestimate their importance—they are an insignificant minority at the “lunatic fringe” of society, with, at the present time, little more than a high nuisance value. But it would be even more foolish to dismiss them altogether. They constitute a very real potential danger, and if “things went wrong” in the economic, social or political life of the country, all too many people might begin to give them a hearing. There is perhaps not much that can be done with the individuals who are drawn into these groups, short of individual treatment with the aid of psychological medicine; but there is much that can and must be done to immunise the general public against their poison. That is the point at which this Council is especially concerned.

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There will be held in London in July the Twelfth International Conference of the WORLD UNION FOR PROGRESSIVE JUDAISM, which represents what in Great Britain are known as the Reform and Liberal Jewish Synagogues. Our Christian readers may not all realise that Judaism has its denominations in the same way as the Christian Church—and has similar problems of relationships between the different groups. But we are happy to know that all sections of the Jewish community combine in their support of the Council of Christians and Jews.

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The struggle against the COLOUR BAR IN THE SOUTHERN U.S.A. has now extended to the churches. One of the latest phases, following “Sit-Ins” in restaurants and snack bars, is appropriately called the “Kneel-In.” Negro students have entered all-white churches and

joined in services of worship. And before we throw up our hands in horror—not that Negroes and white people should worship together, but that anyone should want to keep them apart—let us remember that some people think we are not so far from the same position in this country. One of the solutions put forward to meet the problem that so often the coloured immigrant to Great Britain does not keep up his church attendance, is that there should be set up separate churches for coloured people in places where the immigrants are strong in numbers. We sincerely hope that better counsels will prevail.

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“We know not what changes the next forty years may hold in store, but let us, The Youth of the World, be determined that there shall be no change in our feelings of goodwill towards one another. Science has made us neighbours; let goodwill keep us friends.”

This is the concluding statement of the fortieth annual “GOODWILL MESSAGE” of the children of Wales to the children of the world which was broadcast on May 18th, 1961, and reproduced in a lively pamphlet describing the history of “The Message” and its repercussions throughout the world. It makes cheerful reading and as far as it goes supports the view that young people in many countries are deeply committed to the cause of international peace and human understanding. It is particularly exciting to see the message translated into a number of different languages—including Russian and Modern Hebrew versions in succession on the same page—and into Esperanto.

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The General Secretary of the Council, the Rev. W. W. Simpson, attended a conference in Prague in June, and hopes to write some of his impressions for the next issue of *Common Ground*. During his visit he saw the PRAGUE JEWISH MUSEUM. Our picture opposite shows one of the interesting exhibits in this remarkable collection—an 18th-century painted glass jug.

כוס של כרמה

הושמחה לרוח ולודים: אודה בי שידומו  
דחן ומלות סדים: אחד שים למבכרים ווד  
תהם עדים. לקבץ עזרים ומופוזים: וועם  
הדוד לאהדום. שנתה קמץ לפלץ



## About Ourselves

ONE OF THE most happy occasions in the life of the Council that it has been our pleasure to report took place on May 29th, when about 40 members of the national Council and representatives of local branches met to honour Dr. Geoffrey Fisher, immediately before his retirement from the Archbishopric of Canterbury and therefore from the Joint Presidency of the Council. By courtesy of Mr. Edmund de Rothschild, the gathering was held at New Court, the City "home" of the House of Rothschild.

The Chief Rabbi, who presented Dr. Fisher with a cheque contributed by his colleagues on the Council, and with which it was hoped that he would purchase some gift for his new home, spoke of his devotion to the cause of tolerance, and his wise leadership, as Archbishop of Canterbury, in the spiritual life of the nation. The Chief Rabbi was supported by the Rev. F. P. Copland Simmons, a member of the Council's Executive Committee and a former Joint President, who gave the Archbishop three specially inscribed and bound books: "The Legacy of Greece," "The Legacy of Judaism," and "The Legacy of Islam."

Dr. Fisher, in his response, again stressed how for him the principles for which the Council of Christians and Jews stood were at the root of all human relations. "You may not," he said, "always agree with the other person's point of view, but the absolutely essential thing is that in your discussion with him, you begin by having a very real respect and love for him as a person." On that basis, Dr. Fisher went on, discussion, and even argument, is always constructive and fruitful, but without it, leads only to bitterness and strife.

A COUNCIL of Christians and Jews "Week" is being prepared by the Manchester branch, commencing with a public meeting on November 27th and featuring during the following days a series of meetings in different parts of the City, visits to schools,

films, a dramatic presentation, an exhibition, and (a special feature for young people) a swimming tournament. So far only tentative plans have been prepared, so that we shall hope to report further progress later.

THE SWANSEA Council of Christians and Jews, whose establishment was noted in our last issue, has now formally adopted its constitution, and appointed officers and committee to carry out its programme. With the Mayor of Swansea as Patron, its Joint Presidents are the Rev. Canon Garfield Jones, the Rev. Glyn Richards, and the Rev. Joseph Freedman. The formation of the branch received a good deal of favourable comment in the local Press.

IN LIVERPOOL we often have reports of school parties visiting one of the Synagogues in the City, sometimes to attend a service, always to have the form of Jewish worship explained to them. These visits, which have been taking place over a considerable number of years, always provoke a great deal of interest among the pupils.

Representatives of the Jewish community in Liverpool are also frequently called on to address Christian groups—again an activity that has been undertaken through the local Council of Christians and Jews for many years.

THE SUNDERLAND Council of Christians and Jews held a very successful meeting on April 17th, addressed by the General Secretary, the Rev. W. W. Simpson, who described the range of the Council's work and the lines along which it should be developed in the future.

THE HAMPSTEAD branch of the Council held its Annual General Meeting on May 17th, when the formal business was followed by the film *Return to Life*, which deals with the problems faced by a refugee family in settling down to a new life in Great Britain.

## Book Notes

### A History of Europe ?

By Edouard Bruley and E. H. Dance

(Published under the auspices of the Council of Europe by Sythoff, Leyden)

Mr. Dance, who is well known to readers of *Common Ground* for his patient and strenuous efforts to eliminate bias from history teaching, has here rendered another important service to the cause. With the help of a professor of the Lycée Condorcet, he has written a report on the six conferences organised by the Council of Europe with the special object "of investigating how far history lessons in the schools of Europe can encourage our children to regard themselves as Europeans, and not merely as French, German, British, etc." Professor Bruley has dealt with the historical background of these conferences, while Mr. Dance has summarised their findings.

What has clearly emerged from the researches of the eighty or so educators who met together for a period of over six years is the fact that there is a national bias in the history textbooks of every country, that omissions both in the books and the curricula are even more serious than the errors, and that in not one single country in Europe has it ever been customary to teach European history in its own right. Other subjects with which the conferences dealt were the political (as opposed to the social) emphasis in most history teaching, the difficulty of dealing with the contemporary scene and the danger of "pushing into the past the ideas and prejudices of our own age."

Two salutary conclusions were reached. The first was that it was undesirable to produce a sort of "synthetic textbook" on which all nations agreed. That could not be done without a certain amount of deliberate distortion. The second was in the nature of a dictum, namely that ultimately everything depended on the character of the teachers, who

must rid themselves of their own group prejudices. "Textbooks will always tend to reflect the prevailing opinion among teachers and other educators and they will therefore remain dangerous until there is a constant supply of teachers determined to search out their own bias and to correct it—and whose own education has trained them to do so."

### Rabbinic Theology

By Roy A. Stewart

(Oliver and Boyd, 21s. 0d.)

The author of this book, who describes himself as "an evangelical Christian, holding firmly to all the doctrines of the Apostles' Creed," has attempted, as objectively as possible, a new appraisal of Rabbinic religion. His hope is that such a study might prove useful to Christian preachers and theological students. The need for such a work has long been obvious. "It cannot be denied," writes Mr. Stewart, "that uninformed Christians have all too frequently dismissed the Rabbinic religion as worthless, devoid of the breath of the spirit, while Jews have declared with equal readiness that the entire teaching of Jesus and the Apostles is borrowed directly from Judaism, save for those doctrines concerning the Person of Christ." Just how far our present author, a "busy working minister," has succeeded may be inferred from the fact that no less distinguished a Jewish scholar than Mr. Raphael Loewe thinks sufficiently highly of Mr. Stewart's fairness and positive appreciation of the value of Rabbinism as to commend his book to the Jewish reader as well as to the Christian for whom it was intended.

Remarkable for its comprehensive, clear and brief outlines of the principle teachings of Rabbinic Judaism, the book has the additional value and interest of drawing attention to the

points of difference as well as of similarity between the mother and the daughter faiths. Nor is there any attempt to minimise the seriousness of the differences. Thus, in his assessment of the fundamental incompatibility of the two faiths, Mr. Stewart insists that it is clear "from the real concept of the divinity of Christ . . . no amalgam or accommodation is possible between genuine Judaism and Christianity." It is, in fact, precisely in this frank and honest facing of the differences that the value of the book lies. There is no underlying apologetic intention, no veiled or overt attempt to prove one system inferior or superior to another. Christian and Jew alike may explore its pages without fear. They certainly cannot fail to profit by so doing.

Apart from the main body of the text the reader will find much else that is of value: an appendix, for example, containing a number of extracts from the Statutory daily prayers of Judaism, "translated in full for the benefit of the Christian reader, because they form for him the best possible commentary on Rabbinic practice." There is a useful Bibliography; subject and reference indices; and an apparatus of footnotes which will open many more doors into the fascinating realm to which the book itself is such an admirable introduction.

#### Ancient Judaism and the New Testament

By Frederick C. Grant

(Oliver and Boyd, 21s. 0d.)

"It is still common among half-educated and misinformed preachers and writers to represent Judaism in the time of Christ as a decadent and moribund, sterile, mechanical, purely formal and hypocritical religion, with a remote and unknown God who was worshipped by a routine of sacrifices, formal prayers and services, fasting, and 'good works' done only for the sake of 'merit.' As if our Lord or His gospel could be honoured by

defaming and degrading the religion in which He was nurtured."

This extract from a chapter entitled "Modern Research v. Ancient Prejudice" summarises the basic challenge of this remarkable book. The main purpose of its author, an eminent Christian theologian and scholar, is to urge exponents of Christianity to give up the dangerous habit of expounding their faith in terms of a new Christocentric theology which ignored "the rock from whence it was hewn" and to realise that the religion taught in the New Testament was based on the old Jewish theology in transition—a theology which was in essence Pharisaic. Of the latter much maligned sect he comments: "Not long ago I visited the University of Chicago. Walking along Fifty-seventh Street, I saw a poster announcing a lecture, to be given under the auspices of the Hillel Society, the religious organisation of the Jewish students. The subject was, 'The Pharisees: Saints or Hypocrites?' Without hearing the lecture, I for one am prepared to answer, 'Saints,' for that is certainly what the best of them were, and what most of them aspired to be."

In developing this theme, Professor Grant has inevitably touched on a wide variety of subjects, some of them highly controversial, such as the syncretic quality of 'diaspora' Judaism in the first century, the difference between the apocalyptic and eschatological approach in Jewish visions of the future, the role which Jesus himself adopted, the causes of his crucifixion and so forth. Some of his views, as for instance those which question a literal acceptance of the virgin birth and resurrection stories, as well as Jesus's claim to be the Messiah, may give rise to considerable opposition in Christian circles, but they are part of his general plea that if religion is to be related to the pressing problems of our time these issues are of minor importance.

The great service rendered by this book is that it will help forward the cause of Christian-Jewish understanding. The author proves conclusively that the attempt from Marcion onwards on the part of certain Christian

apologists to make a complete break with Judaism and the Old Testament have served no purpose except to impoverish the Christian religion. And in urging Jews and Christians to "work loyally together" he writes with the complete frankness which characterises the whole of this extremely challenging book:—"Such practices would be only a beginning, but they might eventually lead much farther—not to the conversion of Jews to Christianity, which I am not urging—I wish we might give up all 'missions to Jews' and begin to understand one another; or the conversion of Christians to Judaism, though I would gladly see far more men and women converted to the imperishable heart of the Jewish faith, its utter trust in God, its utter devotion to his revealed will."

### **Sabbath Sermons: Abraham Cohen**

(Selected by Chaim Pearl  
and Alex Tobias)

(Soncino Press, 25s. 0d.)

Though volumes of sermons do not as a rule make best sellers, there are two very good reasons why this selection of the Sabbath Sermons of the late Dr. Abraham Cohen should commend itself to every reader of *Common Ground*. The first, a very personal one, lies in Dr. Cohen's association with the Council of Christians and Jews on whose Executive Committee he served as a member from the time of its inception until his death. A firm believer in all the Council stands for, he had, in fact, anticipated its activities when, as minister for 36 years of the Birmingham Hebrew Congregation, he joined with the then Rector of Birmingham, Canon Guy Rogers, who is happily still with us, in many joint activities. Among other distinguished services to the community were his Editorship of a series of commentaries on the Hebrew Bible published by the Soncino Press and a six-year term of office as President of the Jewish Board of Deputies.

The other reason is in the content of the Sermons themselves. Selected and arranged by a former colleague, the Rev. Dr. Chaim Pearl, and a former member of Dr. Cohen's congregation, Alex Tobias, they take the reader through the cycle of weekly portions from the Pentateuch as they are read in the Synagogue. A great exponent of Judaism to his own people, as well as an untiring interpreter of its message to the non-Jew, Dr. Cohen spared no pains in the preparation of his sermons which are at once a testimony to his scholarship and an indication of his understanding of the problems and needs of men and women in the contemporary situation.

The temptation to quote is almost irresistible, but we must confine ourselves, as did his former colleague Dr. Chaim Pearl, in his Memorial Sermon, to a passage from the last sermon Dr. Cohen preached as Minister in Birmingham. "This alone," he declared, "I can say in deepest sincerity: I have striven to the utmost of my strength and ability to deliver this message of Judaism, to bring home to you the awareness of the inspiration it can be in your lives, for your own happiness and that of both the smaller and the larger community of which you are a part. I exhort you in these my final words: keep steadfast in the ways of God, that His Grace and blessing may rest upon you and upon the House of Israel."

The measure of his success will be apparent to all who follow with him the cycle of meditations and instruction contained in this memorial volume.

### **The Saving Remnant**

By Herbert Agar

(Rupert Hart-Davis, 18s. 0d.)

This book might well have been called "the other side of the Eichmann Story" had it not been completed some months before the capture of that "painstaking bureaucrat" of whom his friend, Baron von Wisliceny, recounts that "he always told me that the most important thing was to be covered at all times by one's superiors."

## COMMON GROUND

It is in fact the story of the magnificent work of the American Joint Distribution Committee—familiarily known as "The Joint" by all who ever had anything to do with refugee or relief work—which between 1914 and 1959 raised and expended nearly 700 million dollars on the rescue and rehabilitation of Jews from persecution in Europe. It is interesting and significant to notice that the two peak periods of expenditure occurred in the years immediately following the first and second world wars, while the disparity between the peaks is a deeply moving comment on the intensification of the need which brought the Committee into being. In 1919 the amount expended was in the neighbourhood of 12 million dollars. In 1947 it was 69 million!

It would give a quite false impression of this deeply moving book, however, to suggest that it was concerned only, or even primarily, with the raising and administration of relief funds. Nor is it just a horror-story, "although," as its author explains, "horrors abound as they are likely to do in a book dealing with modern times." The horrors, which it would be wrong to minimise or to forget, provide merely the background to a story of "heroic effort, financed by American Jews, but helped by Jews everywhere, to save and enrich the lives of countless people."

It is a story every reader of *Common Ground* should explore and ponder for himself. The Christian especially will find much with which to reproach himself, but much also to encourage and challenge, including, for example, the brave utterances of the Archbishop of Toulouse who, in 1942, declared: "There is a Christian morality . . . that confers rights and imposes duties. These duties and these rights come from God. One can violate them. But no mortal has the power to suppress them. Alas, it has been destined for us to witness the dreadful spectacle of children, women and old men being treated like vile beasts; of families being torn apart and deported to unknown destinations. . . . The Jews are our brethren. They belong to mankind. No Christian dare forget that."

In a brief postscript Herbert Agar, the author, explains that a number of Jewish people had complained that his book was biased in their favour. "Yet," he adds, "it happens that we have been recording events in which Jews played a tragic and noble part." Then, quoting from a Hungarian Jew who wrote to a Christian colleague, he concludes with this salutary reminder: "The pitiless battle against antisemitism is your concern. For if this hatred is sometimes a mortal danger for us, for you it is a disease, a cancer that you carry within yourselves. . . . Antisemitism may flay our bodies, but every day it gives the lie to all your Christian aspirations. It proves their continual and daily failure."

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*We acknowledge with thanks many books for which it has not yet been possible to find space for a review, among them the following:*

"Paul" By H. J. Schoeps (*Lutterworth, 42s. 0d.*)

"The Hebrew University of Jerusalem" By Norman Bentwich (*Weidenfeld & Nicolson, 25s. 0d.*)

"The Prophets of Israel" By Curt Kuhl (*Oliver & Boyd, 16s. 0d.*)

"Exclusiveness and Tolerance" By Jacob Katz (*Oxford, 21s. 0d.*)

"The Jews and the Gospel" By Gregory Baum (*Bloomsbury Publishing, 27s. 6d.*)

"The Kingly Crown" By Solomon Ibn Gabirol. Translated by Bernard Lewis (*Vallentine Mitchell, 8s. 6d.*)

"Hebrew and the Jewish Renaissance" By Eliahu Elath (*Leeds University Press, 2s. 6d.*)

"Fallacies and Facts about Liberal Judaism" By Bernard Hooker (*Union of Liberal and Progressive Synagogues, 1s. 6d.*)



